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INTERNATIONAL BIBLE STUDY.

January 10, 1886.——*Jer.* 8 : 20-9 : 16.

See last *Guardian.*

January 17.——*Jer.* 35 : 12-19.

This lesson is very much enfeebled by omitting the very striking incident with which it is introduced. Jeremiah is bidden of the Lord to invite the Rechabites to assemble in one of the chambers connected with the temple, and give them wine to drink. Jeremiah obeys ; and all the Rechabites in Jerusalem come together in the chamber of the sons of Hanan, and pots full of wine and cups are set before them, and Jeremiah invites them to drink. In vain ; not one of them will touch the wine. They told the prophet that they could not avail themselves of his hospitality, because an ancestor of theirs, Jonadab the son of Rechab, some 300 years before, had made a law for all his descendants that they should rigourously abstain from wine, should build no houses for themselves and cultivate no fields, but dwell in tents. These hereditary obligations they had punctually fulfilled, and they were fully purposed to transmit *the customs inviolate to their children* ; so, although a prophet of God had prepared the banquet, though the place of entertainment was adjunct to the temple itself, and though a departure from their rule seemed in this instance to have the sanction of God, nevertheless they were one and all resolved to keep the law of Jonadab their forefather.

God teaches men by means of object lessons. He chooses those modes of conveying instruction which are best calculated to impress their minds. We may be sure that in every family of Jerusalem that day there was a talk about the Rechabites and their refusal to drink wine at the bidding of Jeremiah. Jeremiah knew very well that the rule of the Rechabites forbade their drinking, and he had no expectation and no desire that they would touch his wine, but he wished, or rather the Lord whose servant he was, wished the inhabitants of Jerusalem to note the fidelity of these Rechabites to the rule laid down by an ancestor of theirs 300 years earlier, in order that by contrast they might see the baseness of their own conduct in making light of the requirements of their God and Sovereign.

Jeremiah, having found his text, preaches from it with great power.

"Will ye not receive instruction to hearken to my words?" When God himself condescends to give you instruction, distinguishing you from all nations, will you not hearken to him? He does not come to you with a command that you should abandon your ceiled houses, forsake your paternal hearths, have no more a place that you can regard as a home and an inheritance, but become migratory in your habits, and live in tents. Such a command might, indeed, appear hard, and it would not be so strange if, receiving it, you hesitated about obeying it. The message sent to you through my servants, the prophets, was this: "Return ye now every man from his evil way and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers; but ye have not inclined your ear, nor hearkened unto me." And they are reminded of the constancy and persistency with which God had sent his prophets to them with messages and admonitions and exhortations. They were the people of God, and God was specially their God ; he had given them their land and all their possessions, and could dispossess them at any moment. What then shall we think of the fact that the rule of Jonadab is held by his descendants to be absolutely inviolable, so that that which is a powerful temptation to all other men, ceases to be so to them, while they, the Jewish people, think nothing of acting directly in opposition to the solemn laws of the Most High God?

The principle of obedience is not extinct in man. Wherever we turn we find illustrations of the fact that he is not unwilling to *obey, provided only* the Master be not God. "Other lords beside thee have had dominion over us." Men observe fashions that render them ridiculous in the eyes of those who have discretion and taste, fashions that involve a considerable amount of self-crucifixion, simply because hereditary custom requires it. It seemed a very cruel thing in King Pharaoh to command the male children of the Israelites to be put to death, as fast as they were born ; but how many tribes in India, China and elsewhere have accepted the obligation to put to death their own female offspring, because it came to them from their ancestors.

God commanded Jeremiah to tell the Rechabites that he found no fault with them for obeying the rule of their family, seeing that there was nothing in the rule that was counter to the divine requirements. A blessing was pronounced upon them ; their family should continue. Great desolations were coming upon the Jews ; by the judgment of God they were to be plucked up from their native soil and carried captive to Babylon, all except the common people, the poor ; and multitudes of them would get lost in the remote regions to which they would be carried ; but the Providence of God would watch over the Rechabites in perpetuity.

Thus we find that there were total abstainers among the people of the former dispensation, voluntarily pledged to abstain from all that intoxicates ; that they were by thousands in number, and that they had the commendation of God for their abstention. And we have here, by anticipation, an expression of divine approval of those who, in modern times, refuse to have anything to do with any intoxicating liquor or drug.

Golden text. "For unto this day they drink none, but obey their father's commandment." Jer. 35 : 14.

WEEKLY REVIEW.

—We are not sure that Bombay can speak of Madras as the benighted Presidency. We have been many years talking and writing about the improved overbridge that was wanted at Byculla, on the road that connects the city of Bombay with Government House and most of the Cotton Mills. Finally, it was decided to take the work in hand. Every body supposed that all due preparations had been made, so that once taken in hand the work would be rushed through in a very brief period of time, and that the serious interruption of the city's traffic would not be protracted a day beyond necessity. In America such a work would be accomplished in a month, working night and day. A whole year has been consumed in Bombay and we have entered upon the second year and the road is not yet open to the public. Mr. Berkeley told us some twenty years ago, in the Town Hall, that the word impossible had been banished from the dictionary ; but it does not appear that the word energy has got much of a footing in our local dictionary.

—A Female Training College has been opened in Rajkote, under the superintendence of Miss G. Spencer, lately superintendent of the Zenana Mission of the I. F. N. S. and I. Society, in Bombay. It is called the Barton Female Training College, and is the first of its kind in Kattiawar. Colonel Natt, the Political Agent, in his address on the occasion of the opening, Dec. 30, said :—

During the last 20 years education in Kattywar has made such rapid strides that it can now boast of institutions of all grades and denominations, which number 754, with about 43,000 pupils, at an estimated annual current charge of about Rs. 3,50,000, not to speak of large sums of money spent every year on substantial school-houses to the amount of about a lakh of rupees.

—Mrs. Oliphant, in an introduction to a Selection from Cowper's Poems, speaking of the line

> "There is a fountain filled with blood
> Drawn from Emmanuel's veins
> And sinners plunged within that flood
> Lose all their guilty stains,"

Says "They horrify us now with an image at once disgusting and profane." The *Christian* deplores this criticism, regarding it as an attack upon the faith so precious to Christians. We suppose that Mrs. Oliphant has reference simply to the figure, and not to the doctrine which underlies it. We have heard evangelical persons, to whom Christ Crucified was the one ground of hope, express the same dislike to the idea of a flood and fountain of blood in which sinners plunge as into a great bath. The mind can-

not linger with pleasure on such a figure, leaving out of view the fact that blood ceases to be blood when it leaves the veins; congulating, separating and solidifying, become in fact a dead thing. And we do not find any such figure in Scripture as an immense flood and fountain of blood, for men to bathe in. In Revelation we are told that the redeemed have washed their robes and made them white in the blood of the Lamb. But surely it was never intended that our minds should dwell on the idea of a quantity of blood, apart from Christ. Apart from Christ, the blood is no longer blood. It was the voluntary sacrifice of Christ for us upon the cross, carried to the bitter end, when having suffered unto blood he yielded up the ghost to the Father, exclaiming, It is finished, this it is that reconciles us to God through faith, procures for us the forgiveness of our sins, and the purification of our hearts. But, in one way or other, Christians will always exult in the blood, and testify of its preciousness and power, and sing the praises of him who washed us with his blood. They are not thinking of the image, but of the great truths imaged.

—A FRIEND writes as follows on a subject ventilated in our last:—

"Thank you for your stirring words on behalf of our British soldiers in India who are as you say 'more cut off from Christian effort than any equally numerous body of men.' Your remarks about chaplains and army scripture readers are painfully true and it is time that the fact should be faced as they have never been before, now that there is to be a further increase of 10,000 men from home. You rightly lay the blame not on the men but on the *system*, and the question arises, Cannot this system be changed and a wholesome Reformation be begun?

"India was once favoured with protestant and evangelical chaplains when the saintly Simeon had the patronage and selected men of the same spirit as Henry Martyn. Now the patronage is in the hands of the State and goes by favour, and as you intimate other considerations than the spiritual fitness of a man, often lead to his appointment. What would be thought of having all the appointments in the army and navy in the patronage of a bishop?

"We should like to see the axe laid to the root of the tree and the whole system altered. Surely there are curates and clergymen who would volunteer for work among our soldiers in India as they do for work among the heathen in connection with the Church Missionary Society and who would be willing to receive the same salaries.

"By such a system the State would get the work done far better and at less than half the cost. As to the selection of men there might be a board of Directors partly clerical and partly lay.—like the C.M.S. Committee or the School Board Committee.

"If there were a sufficiently strong will a way would soon be devised and at a time when Church Reform is being advocated in England (see paragraphs in *Spectator* of Dec. 5th on the Cambridge memorial to the Archbishop) a voice should be raised in India in the interests of our British soldiers and of our countrymen generally. The chaplains exist for the people and not the people for them; and yet as you say "the chaplains look upon the army as their conserve, and are very jealous of any influence brought to bear from outside."

"I believe no body of men in India have such opportunities as the chaplains, and as a body make so little use of them. Army scripture readers need to be emancipated from the control of the chaplains to be a power among the men and the Regimental prayer-rooms to need to be freed from restrictions often rendering them useless now.

"May you be given words of power to help on the needed Reformation and to stir up Christians everywhere to make the best use of present opportunities that we may do the best we can with things as they are if we cannot at once have them as we would."

—It is stated that the new Parliament, consisting of some 670 members, excluding the House of Lords, will be the largest legislative body in the world. This reminds us of what Daniel's prophecies tell us of the government of the last days. The great image seen by Nebuchadnezzar in his dream and explained by the Jewish prophet, traced in outline the changes from the absolute rule of the Babylonian monarch, down to the constitutional governments of modern times. The image had a head of gold; then came the breast and arms of silver, Medo-Persian; then the belly and thighs of brass, Macedonian; then the legs of iron, Rome, and feet part of iron and part of clay, Modern Europe. "The fourth kingdom" says Daniel, "shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken" (*margin*, brittle.) Nothing could better represent the composite character of our modern constitutional Governments. From Nebuchadnezzar's point of view, a government by the people would seem like clay as compared with metal. But in these latter-day Governments there is an element of strength, an executive vigour like that of the old Romans, at the same time that the people are represented in the Government. There is rigidity and there is flexibility, pliability. Things that are immiscible are combined. In the course of 24 centuries the ruling power passes from the despot, the absolute monarch, to the people. We may also note that the stone hewn out of the mountain without hands, the kingdom of heaven, when it falls upon the image, falls upon the feet that were of iron and clay, indicating that it is in these last days that power and dominion and authority are to pass from the governments of this world to Him whose kingdom "shall never be destroyed or left to other people, but shall stand for ever." Dan. 2: 44.

—THE *Christian* of December 17th contains a full and interesting report of a Conference at Manchester, December 8th and 9th, chiefly on Foreign Missions. The Conference was originated by Mr. Leonard K. Shaw, a Manchester man of business. Mr. John Thomson, another Manchester merchant, formerly of Bombay and still remembered here, was Chairman when Indian Missions were the subject under consideration. Major-General Haig was one of the speakers. Major Tucker, attired in his Fakir's dress, spoke more than once. At the closing meeting he is reported thus:—

Major Tucker said that he gloried in belonging to the very poorest mission on the whole face of the earth If he had to depend upon this country for support he should be starved. But he did not complain, because the true outfit of a missionary could not be provided by silver or gold, inasmuch as it consisted simply of the baptism of the Holy Ghost. The way to get this baptism was the complete sacrifice of self, and that once achieved the power of God would descend and enable the baptized one to conquer all hearts. When the heathen saw missionaries so baptized come to them, they discerned the power of God in them, and said, "Yes, here is God, give us this religion." Major Tucker then invited all to kneel and resolve that night to enthrone the dethroned Holy Ghost in their hearts; and after praying with much fervour for the descent of the power of God upon them, he asked those who felt that the Lord had answered them according to their desire to stand up. A number of those so appealed to responded by rising to their feet. Major Tucker poured out thanksgiving to God.

We agree heartily with Major Tucker in the opinion that the fulness of the Holy Spirit is of more account than any other preparation for mission work. We differ from him in what he says as to the way in which the baptism of the Holy Spirit is to be obtained. "The way to get it was the complete sacrifice of self, and that once achieved the power of God would descend." But surely for nothing do we so need the great power of God as for the overcoming of self. If we can accomplish that tremendous victory without the special power of the Spirit, what is there that we may not accomplish without him? The most formidable of all antagonisms is *that of our own heart*, and if we are to be set to cope with this on the understanding that the baptism of the Spirit is to follow our victory over it, we may as well despair at once. Our conception of the matter is quite different. Coming to the knowledge of our absolute inability to crucify self, we turn to Christ and by simple faith receive the fulness of the Spirit, and under the constraining love of Christ, by the power of the Spirit, find it easy to overcome the world, the flesh and the devil. We are then not tempted to make a righteousness of our victory, knowing that it is wholly the work of Christ by the Spirit.

—THE successor of Mtesa seems to have inherited something of his fickleness. It is now stated that he has arrested Bishop Hannington, and it is even said that he has ordered his execution. Hitherto, the missionaries in Uganda, though often molested and humiliated, have managed to maintain their footing during eight or ten years, and we hope that the present ruler may refrain from such an outrage as is spoken of.

—A MILD Income-Tax is about to be imposed upon those who have the fortune or misfortune to receive more than Rs. 500 a year. Those who are "passing rich on forty pounds a year" escape. We do not like the income-tax because it tempts men to lie. We know of no taxation that is so little felt by the community generally as that raised by customs.

—THE Union Prayer-Meetings in Bombay this week have been unusually well attended, especially the English meetings. We do not think we have seen such large gatherings in similar meetings before us.

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An earnest spirit of prayer has characterized these gatherings.

"SOME ONE HAS BLUNDERED."

How beautiful and useful the custom of holiday gifts. And how blessed that so many of His people remember the poor. Many precious gifts greeted the needy and suffering during the holiday season just past. Probably great wealth was lavished where there was no want to meet. True friendship gave much, and policy gave large mites.

Among the institutions which usually receive holiday offerings, there was one left out this season. A few sweet gifts came from our relatives,—but to the institution as such, only one gift, about one rupee's worth,—was sent. We speak not to beg for help, and so do not tell who and where we are. Only this we ask, that the dear children of God remember the poor, the outcast and fallen all the year round in your prayers and alms. And why not write down in the list of friends near your heart such institutions as shall always share your gifts? And then be sure that you always give as much to those who need, as to those who need not.

LADY SUPERINTENDENT.

NOTICES OF BOOKS AND REPORTS.

"*From Bostm to Bareilly and Back.*" By William Butler. Phillips and Hunt, New York. 512 pp. We can at present do little more than acknowledge receipt of this handsome volume. Many of our readers saw Dr. Butler in 1883-4 when he revisited this country, after an absence of nearly a quarter of a century. He came out first in 1856 as a kind of *missionary pioneer for the Meth.* Episc. Church of America, and founded a Mission in Oudh and Rohilcund that was afterwards known as the N. India Conference M. E. Church Having in the interim done important and valuable work in Mexico, friends in America gave Dr. and Mrs. Butler the means of paying a visit to India and inspecting the developed work originated by him. We reserve the book for a fuller notice.

"*Report of the Union Sunday School, Madras,*" for 1884. It is not usual for Sunday Schools to have their Reports published in pamphlet form, and we know not how this school becomes an exception. Pupils 40 Attendance not encouraging. 7 volumes added to the library. Expenditure Rs. 191. An address by the Rev. Dr. Miller accompanies the Report. We are not told whether the children are English or Indian.

The Friendly Visitor Jan. 1886. This is a new Magazine, published at Madras, edited by W. E. D. Rajn, M. D. Fellow of the Madras University. Motto, *Mens sane in corpore sano.* The conditions of health are copiously discussed here. The Editor says, "Were men to live in a habitual course of exercise and temperance, there would be little need for medicines." Vegetable food is repesented as the natural and best food of man. "There seems to be some antagonism between a purely vegetable diet and alcoholic liquors." There is on article on the Education and Training of Children. This Magazine is nicely printed and well got-up, and makes a very good appearance. The subjects treated of are important and such as many are interested in. The Editor favours a much greater simplicity in diet than is at all common. He says: "Nature delights in the most plain and simple diet. Every animal but man keeps to but one dish" We have some misgivings about the abstemiousness here attributed to animals, but trust the *Friendly Visitor* may be the means of getting human beings in this country to be contented with little. Cost, Rs. 4 a year. Vest and Co., Mount Road.

We are favoured with "*The St Nicholas Parish Magazine.*" Prince's Dock, Bombay. Jan.—*Kutumbmitra.* Jan.—*India Meth. Watchman.* November, 1885.—Work among the Kookoos, No. 3 —*Harvest Field.* Jan..

Christian Commonwealth. Nov. 5. This is an undenominational weekly penny paper published in London. The Rev. Mr. Jackson (Belaspoor) has sent us this copy. He wishes to extend the circulation of it in this country. Judging from this number it is a well-edited paper. Every number contains a sermon by the Rev. A. Maclaren, D.D.

Young India. A Fortnightly Journal. 4pp. Calcutta. One rupee a year, without postage. This is one of the new papers that start with the year. In setting forth his views on things in general, the Editor says:—

As in Politics so in religion. We shall take the good from all religions but must not in any way lower the prestige of our own national religion.

A national religion has now no right to exist. That only is true which belongs to humanity.

The Bombay Guardian.

SATURDAY, JANUARY 9, 1886.

THE GOOD NEWS MADE PLAIN.

We made some remarks lately about the desirableness of publishing the Gospels in the vernacular with such explanations as may be needed to enable those who are strangers to Christianity to understand them without much effort. When we look carefully at one of the Gospels, that of Mark say, we find in it very much that could only be understood by one who was already informed in a measure of God's dealings with mankind in the time before the appearance of Jesus. In the very first verse we find the word "Christ," the Greek form of the Hebrew word "Messiah." This word, to the Jews, meant every thing. They had been for thousands of years expecting a Messiah, and all their hopes as a nation were bound up in the advent of such a person. But to the ordinary Hindoo reader, Christ has no more meaning than Jesus has: it is just a proper name, not a designation. Then the names of countries and towns and rivers, to an uneducated person in this country, convey no idea. Who the Jews were and why the Christ should come to them rather than to any other nation, and a multitude of questions connected with these, baffle and bewilder the uninstructed reader. Now, it is evident that a reader does not easily become interested in a book that abounds with statements and references which he does not understand. The tax upon his attention is too great, and he presently abandons a task that yields so little return for his pains. In apostolic times the written Gospels were put into the hands of those who were in a measure prepared to understand them; the preacher went before the scribe. At the present day the press enables us to multiply copies of the Gospels in almost unlimited numbers, and to scatter them in advance of the preacher. What would seem to be needed under these circumstances would be a combination of the Gospel text with such explanations as the preacher himself would give; in other words, texts and explanatory comments. But may there not be a better way than this? The uncultivated reader prefers to read a simple, straight-forward narrative without interruptions. Something of the nature of a liberal paraphrase in which is introduced whatever is necessary to make the narrative intelligible to the ordinary reader in a country like India, seems to be what is desirable. Under this impression we have thought it well to attempt something of the kind, in English, with a view to its translation into the vernaculars, unless something better should be offered. We proceed now with a Paraphrase of the Gospel of Matthew, designed for those who are unacquainted with the Gospels, like the great mass of the people of India. We omit the genealogical table in the first chapter, verses 2 to 17. It may be placed at the end of the book. It was introduced originally for the Jewish reader.

We would like to make a remark with regard to translation. Too many of our books and tracts are written in a style that is above the comprehension of the common people, those to whom we wish to make the Gospel intelligible. The reader whom we have in mind is ignorant of literature and of a literary style, and needs to be addressed in the sort of language with which he is familiar. The translator must lay aside all thought of commending his own scholarship, and be content to be of no account except as an interpreter.

PARAPHRASE OF THE GOSPEL OF MATTHEW.

(*1st chapter.*)

THE account of Jesus, the Christ. Before Jesus appeared, during a period of about 4,000 years, from time to time God communicated his will to men by means of prophets, inspired persons. These prophets spoke of one much greater than themselves, to be known as the Christ or Anointed One, who was to come into the world and be the Saviour of the world. During the last half of those 4,000 years, the prophets came specially to the Jews, a people whom God had set apart from other nations, and the Jews looked forward to the appearing of the Christ. What is called the Christian era shows the number of years that have elapsed since Christ was born.

This Jesus was descended from David, a great King of the Jewish people who lived 1,000 years before him, and David was descended from Abraham, the father of the Jewish nation, who lived 1,000 years before him.

The birth of Jesus the Christ was in this way. When his mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit, the Spirit of God. Finding her to be with child, Joseph her husband, an upright man, was

minded to put her away, but to do it privily without bringing the case to the notice of the authorities who would have adjudged her to death. While he was thinking of these things an angel of God appeared to him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Spirit. And she shall bring forth a Son and thou shalt call his name Jesus: for he shall save his people from their sins. (The word Jesus is from a Hebrew word meaning Saviour.) All this took place in fulfilment of the word of God spoken by the prophet Isaiah, some 7,000 years before as follows: Behold, a virgin shall be with child and shall bring forth a son, and they shall call him Emmanuel, a word signifying God with us. When Joseph awoke, he did as the angel of the Lord had bidden him, and took unto him his wife, but knew her not until she had brought forth her first-born son. To him he gave the name of Jesus.

REFORM OF THE CHURCH OF ENGLAND.

Some hundreds of clergymen of the Church of England have been signing a Memorial to the Archbishops, representing the need of Reform in the Church of England, that she may be in a better position to meet the action of those who are seeking Disestablishment. The movement is said to have originated with the Cambridge University. There is a large party in the Church of England to whom the word Reformation is a great offence, and who deplore the changes that have tended to differentiate the Church of England from the Church of Rome. They too are desirous of changes; they have introduced many and have more on the docket; but these changes are in the direction of the *statu quo ante bellum*. They wish to give up what was captured in the Reformation. But the error of the Reformation was that it did not go far enough, and the best proof of this is in the very fact that so large a party should now be embarked in the enterprize of repairing the breach between the Church of England and that of Rome. The voice that is now lifted for reform, is the voice of wisdom. Instead of trying to justify or minify the serious defects of the present organization, these Churchmen see that there is a better way of securing the stability of the Church to which they are attached, viz. by seeking to eliminate those peculiarities that are unfavourable to her fullest development. First among the desired reforms is to bring the laity into a better-defined and more influential position. At present "the Clergy" is in too many minds a synonym for "the Church." A young man is said to be about entering the Church when he is seeking to be ordained. And in a multitude of respects the Clergy really constitute the Church, the laity having for their highest function the privilege of giving. The clergyman is looked up to, in the parish, as a person of a higher order. Socially, as well as religiously, there is this gap. How strangely different this from the New Testament organization of churches. All the epistles to apostolic churches are addressed not to the clergy, but to the laity, the clergy being in only one instance joined with them, viz., in Phil: "To all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." Here the clergy are mentioned subordinately; in the other epistles, they are not expressely mentioned, but addressed as part of the church, showing that there was no such distinction of clergy and laity as now obtains in the Anglican and some other churches. The church in a particular place was a body of believers having the Holy Spirit who gave to some the ability to teach and guide, and to all diverse gifts for the edification and enlargement of the church. Ordination was the recognition of a call to pastoral or evangelistic or diaconal work, through the qualifying Spirit. Special pains are taken in the Epistles to guard against the tendency to make too much of these ministerial functions, in a word to make two orders, the clergy and the laity. In the plea for Reform to which we now refer, parochial councils are specially mentioned as likely to increase the local interest of the laity in Church affairs. It is a matter of no little significance, we think, that a portion of the clergy should be advocating this reform, and should be proclaiming their conviction that clericalism has been carried too far and needs to be curtailed. The Scriptures teach that Christ is the Head of every man, and that every believer is a temple of the Holy Ghost, and that all believers are called to be priests and kings unto God. This is the line on which we all need to move in order to accelerate that unification of the Church of Christ for which the Saviour prayed in the words of John 17: 20-26.

Another reform urgently demanded, and emphatically stated in the Memorial, relates to the traffic in livings. "No one should be appointed to a living without previous consultation of the parishioners or their representatives." The Apostolic plan was to ordain elders in every Church, *i.e.* ministers for a particular body of Christians were taken from that body. We have all drifted away from this pattern. But a frightful abuse, the legacy of antichrist, has continued in the Church of England, and there is an actual traffic in livings, and men purchase or let others purchase for them the pastorate of Christ's flock, called a living because of the goodly income connected with it; and men are appointed to pastorates who make it a chief part of their business to teach their flock to look down upon dissenters with contempt and dislike, and who industriously substitute a Romish ceremonial for evangelical worship.

Ministerial inefficiency, and the great disparity in the distribution of endowments, and some effects of the Act of Uniformity are further specified as calling for reform. The Memorialists acknowledge that there are other questions of grave importance needing consideration, but which they leave untouched because there is not the same unanimity with regard to their reform that there is with regard to the specified points.

We shall wait for the new Parliament with some solicitude, to see if any action in the direction of these desired reforms be taken. We fear the spirit of Conservatism is too strong to give way just yet.

There is such a thing as heroism in merchandise, and there are Waterloos of the counter. A man can fight no braver battle with the sword than he can with the yardstick.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Protestant or Romanist?

Sir,—Mr. Row's letter in your issue of 2nd January, together with your remarks on p. 2 of the same paper, should rouse protestant Christians everywhere to united prayer and effort in defence of "the faith once delivered to the saints."

The alarm has been sounded at the beginning of the year, and is a very timely warning just now when the British army in India is about to be increased by 10,000 men and the number of chaplains may be proportionately augmented.

The government chaplains at Ootacamund and Coonoor, we are told, deny that the Church of England is a protestant Church. This denial is boldly published in the *Nilgiri District Magazine*. Surely it is time for those who love the protestant reformed Church of England to unfurl again the banner of the glorious reformation; and surely it is high time for protestant Christians of every name and sect to rally in defence of the truth and to unite as one man to maintain that liberty and those principles which our forefathers died to secure to us!

The Reformation was a protest against popery and those who abjure the title of Protestant avow thereby that they are more in sympathy with Romanism than with the Reformation. This is a vital point and should be pressed home on Churchmen. If not *protestants* then they are *Romanists* at heart whether called High Church, Ritualist, Anglican or Catholic!

Let the warning voice of a bishop of the English Church be heard at this crisis. Bishop Ryle of Liverpool in a pamphlet "What do the times require?" laments the change of feeling in England regarding Romanism, and seeks to discover its cause. He speaks of "two great historical facts which it is convenient and fashionable to forget in the present day" viz. (1) "That ignorance, immorality and superstition, reigned supreme in England 400 years ago under Popery." (2) "That the Reformation was the greatest blessing God ever gave to England."

Bishop Ryle attributes the melancholy change of feeling more to the enemy within than to the foe without. He says: "It arises partly from the untiring zeal of the Romish Church herself," and then adds "It has been furthered immensely by the proceedings of the Ritualistic party in the Church of England. That energetic and active body has been vilifying the Reformation, and sneering at Protestantism, for many years, with only too much success. It has corrupted, leavened, blinded, and poisoned the minds of many Churchmen, by incessant misrepresentation.

It has gradually familiarized people with every distinctive doctrine and practice of Romanism,—the real presence,—the mass,—auricular confession and priestly absolution,—the sacerdotal character of the ministry—the monastic system,—and a histrionic, sensuous, showy style of public worship;—and the natural result is, that many simple people see no mighty harm in downright genuine Popery!"

Let us hear this protestant Bishop a little further: "Beware of Romanism, and beware of any religious teaching which, wittingly or unwittingly, paves the way to it. I beseech you to realize the painful fact that the Protestantism of this country is gradually ebbing away, and I entreat you as Christian patriots, to resist the growing tendency to forget the blessings of the English Reformation"... "we clergymen, I fear, are often sadly to blame. We break the first Canon, which bids us preach four times every year, against the Pope's

supremacy. Too often we behave as if Giant Pope was dead and buried, and never name him. Too often, for fear of giving offence, we neglect to show our people the real nature and evil of Popery." ...

..."The Reformation found Englishmen steeped in ignorance and left them in possession of knowledge,—found them without Bibles and placed a Bible in every parish,—found them in darkness and left them in comparative light,—found them priest-ridden and left them enjoying the liberty which Christ bestows,—found them strangers to the blood of atonement, to faith and grace and real holiness, and left them with the key to these things in their hands,—found them blind and left them seeing,—found them slaves and left them free. For ever let us thank God for the Reformation! It lighted a candle which we ought never to allow to be extinguished or to burn dim. Surely I have a right to say that the times require of us a renewed sense of the evils of Romanism, and of the enormous value of the Protestant Reformation!" The trumpet gives no uncertain sound, let us be prepared for the battle.

Yours in defence of the faith,

A protestant descendant of protestants.

GRANT-IN-AID.

SIR,—The *Christian Advocate* family has been talking about the Rs. 25,000 for the South India Conference very kindly in a score of editorials, written in U. S. A., from New York to California, from Baltimore to the Canadian line. Some things are a little hard to bear, as when an editor for whom Bombay and Calcutta have both been writing assumes that the S. I. C. has "not touched real heathenism," and another of the fraternity predicates that the work among the Eurasians is "virtually ended,' hence the turning to the natives. Both of these writers are wise men and perhaps *understand the situation pretty* well, but do not say exactly what we may suppose them to mean, considering the other parts of their appreciative articles. The *Bombay Guardian* has quoted that perfect editorial of the *Northern*, and the *Indian Witness* has taken a sentence from the admirable leader in the *Central*, saying that the acceptance of the Grant in-aid "is not a surrender of principle, but a combination of methods, to meet the natural demands of the situation."

As we expected would be the case, the condition on which the Grant-in-aid was solicited has elicited the admiration of the home church and been accepted as testimony to the vigour of the work already planted.

The *Christian Advocate* (of N. Y., Dr. Buckley) December 10th, says: "Then the appropriation of a large sum of money for native work in South India, on condition that an equal sum of ten thousand dollars be raised by that Conference for the same grand purpose was an entirely new movement. We shall await the result of this measure with profound interest. It is a novel departure. If there is a Conference on the other side of the planet which can supply from its own resources all its English pulpits, and raise as much besides for the evangelization of the native millions as it gets from our treasury here, it will not only solve a difficult problem but be a lesson of self-help and heroism for all our mission fields. We do not hesitate to declare plainly our belief in the plan."

In the Quarterly Conference here (Ajmere) last night (January 5th), while the Stewards report a present monthly income of Rs. 100 for pastoral support, with prospect of improvement and the trustees that all bills have been paid (quarter's receipts, Rs. 58), and the Sunday-school officers spoke of a balance in hand, and the Mission Committee were thanked for assistance sent to the Khandwa Mission, a resolution was unanimously passed pledging the body to raise Rs. 250 during 1886, in view of its being duplicated for teaching and evangelistic work among the 50,000 natives adjacent to this hall and home.

Too bad that the Grant-in-aid does not this year offer as large a prize as Rs. 50,000 for Rs. 50,000! But we can apply for "*arrears.*"

Yours,

C. P. H.

NOTICES.

WILL our old friends, MESSRS. H YEOMAN, RICARDO, GORDON CRAWFURDE, and WILLIAMS E. D., please oblige us again with their addresses, as our business is urgent? Address MRS WELLS, Care of Rev. Geo Drummond, 231, Pentonville Road, London, or Editor *Bombay Guardian.*

THE METHODIST SCHOOL, POONA, will re-open on Monday, the 11th inst., and Mrs. Miles will be glad to receive boarders in connection with the School. For further information, apply to No. 24, Stavely Road, Poona.

GEO. BOWEN, P. E.

RECEIVED from H. R. B., Marmagoa, Rs. 20, for House of Hope; Rs. 10, for work among seamen; Rs. 20, M. E. Church.

BAPTIST CHURCH.—BELLASIS ROAD.
(Opposite the Byculla Club,)
Pastor—The Rev. William Boll, M. A.
Sunday Services at 11 A. M. and 6 P. M.

FREE CHURCH.—ESPLANADE.
Pastor—The Rev. John Forgan.
Sunday Services at 11 A. M. and 6 P. M.

M. E. CHURCH. Services is the Dean Lane Hall have been resumed. Services to-morrow; Grant Road, 8-30 a. m. and 6 p. m. Dean Lane Hall, 11 a. m. and 6 p. m. Mazagon 11 a. m. and 5 p. m.—Sunday-schools: Grant Road, 7 a. m.; Dean Lane, 9 30 a. m.; Mazagon, 9 30 a. m.

VERNACULAR SERVICES at Grant Road Church, 10-30 a. m and 4 p. m. Sudday School, 3 p. m. At Dean Lane Hall, 4 p. m.

Epitome of News.

SATURDAY, JANUARY 2.

—We acknowledge, with thanks, receipt of the *Indian Railway Travellers' Guide* for January, published at the *Bombay Gazette* office. Price, 8 annas.

—Calcutta; Jan. 1, 1886: The following is the proclamation regarding the future of Upper Burmah:—Fort William, 1st January, 1886. By command of the Queen-Empress it is hereby notified that the territories, formerly governed by King Theebaw, will no longer be under his rule but have become part of her Majesty's dominions, and will, during her Majesty's pleasure, be administered by such officers as the Viceroy and Governor-General of India may from time to time appoint. (Signed) DUFFERIN, Viceroy and Governor-General.

—*Bombay Gazette;* Rangoon, Dec. 13: There are three things to which a Burman must submit in his passage through this life—smallpox, the tattooing of handsome patterns from waist to knee, and the wearing of the yellow monk's dress for a time, long or short, according to the degree of his piety. But there is one thing which he does not submit to from any notion of religious obligation; he does not work for his living, if he can help it. He is very lazy, and besides, he believes implicitly that his womankind were sent into the world to do his work and save him trouble. And the womenkind share this belief and do their allotted part like men. So the country goes on tolerably well.

—*Times of India;* London, 1: I am authorized by Sir C. G. Arbuthnot to state that he is personally unaware that his appointment as Commander-in-Chief of Bombay has yet been made. The *Times*, however, has announced it, and it is generally believed that he is going out next March. [The formal announcement has since been made]

—Communistic Doctrines are to be put into Actual Practice by a philanthropic Ohio brewer, who has determined to divide the large fortune he has amassed by trade among the workmen who have helped to earn his wealth. He will incorporate his business, and make every one of his employés equal stock holders, thus introducing co-operation in its widest aspect.

MONDAY, JANUARY 4.

—A Mrs. Pake, at Colaba, discharged a pistol at her butler, not knowing that it was loaded. The bullet entered his side, but has been extracted.

—The P. & O. Company have decided to attempt to raise the *Indus* when the monsoon changes in March.

—A Calcutta correspondent telegraphs:—"A private letter from Cachar brings news of a fatal shooting, when one, seeing the grass moving and thinking it was caused by an animal, fired, shooting his friend, Mr. Black, dead."

—Sirdar Mahomed Askam Khan (brother of the late British Agent at Cabul), possessed a fine spaniel, which was regularly fed at noon. One day, at the usual feeding hour, the dog entered the Sirdar's private room, and laid at his feet a large dry bone. So unusual a proceeding attracted the Sirdar's attention, and he called for his servant to make enquiries about the dog's dinner. The man at once admitted that, having brought no meat on the day in question, he had given the animal some bones from the previous day's soup kettle. The Sirdar, who is a man of wit, describes this as the first case of a dog taking out a civil summons; and our readers will, at all events, agree that it certainly shows remarkable intelligence on the part of the dog, which must have known that his master would not tolerate his favourite being robbed to fill the pockets of the servant.

TUESDAY, JANUARY 5.

—*Bombay Gazette:* A Coroner's inquest was held yesterday, at Falkland Road, on view of the body of Maria Capp, aged 37 years. Deceased was the wife of Benjamin Clapp, a Sub-Inspector in the Public Health Department, Bombay Municipality. She was addicted to heavy drinking, and had been drinking for the past five days heavily. The verdict was that the death of Maria Capp was caused by excessive drinking.

—The man who murdered the cashier of H. H. the late Aga Shah was executed yesterday.

—Lieut.-General Sir Arthur Purves Phayre, G. C. M. G., K. C. S. I., C. B., formerly Chief Commissioner at British Burmah, was found dead in bed on Tuesday, Dec. 15, at his lodgings in Bray, near Dublin. The *Times* says:—While men's minds are full of events in Burmah and of what the future destiny of that country shall be, there is an appropriate as well as melancholy interest in learning the death of the man who more than any one else is identified with English rule in Burmah. Sir Arthur Phayre was not merely the first Commissioner of British Burmah, but, as the historian Kaye has written, it was he who did for that part of our Empire what John Lawrence did for the Punjab. Twenty years have elapsed since Sir John Kaye stated that Phayre is "entitled to a place in the very foremost rank of those English administrators who have striven to make our rule a blessing

to the people of India and have not failed in the attempt."

He was born in 1812 and entered the army in 1828.

—Lady Reay acknowledges subscriptions to the Countess of Dufferin's Fund, amounting to Rs. 41,929.

—An Income Tax Bill has been introduced into the Viceregal Council.

—*Overland Mail;* Dec. 18: Dean Howson, who had been lying ill at Bournemouth for some time, died on Dec. 15. The Very Rev. John Saul Howson was educated at Trinity College, Cambridge, and took his B.A. degree in 1837. He was consecrated deacon in 1845, and priest the following year, by the Bishop of Chester. From 1849 to 1865 Mr. Howson was Principal of Liverpool College, and it was during that period that he associated himself with the Rev. J. Conybeare in writing "The Life and Epistles of St. Paul," which has remained a standard work on the subject. Mr. Howson was appointed Vicar of Wisbeach St. Peter in 1866, and in the following year he became Dean of Chester. He was chaplain to the Bishop of Ely from 1867 to 1873, and chaplain to the Bishop of Winchester in 1873.

It is intended to hold a Conference in London, early in the ensuing year, to consider the present state of the opium question in relation both to China and to India. Great interest is manifested in the subject in various parts of the kingdom, and it has become necessary for the leaders of the movement to consider and decide what shall be their future course of action.

Wednesday, January 6.

—*Times of India;* Rangoon, 5: A hundred more troops have been sent to Shoaygheen, in British Burmah, as the dacoits are threatening it.

General Prendergast reached Bhamo on the 28th December. The Burmese commander fled, and the Woon surrendered without fighting.

—Same; Tounghoo, 5: News has been received of serious disturbances in the Shan States, and an application has arrived from one of the chiefs for assistance.

—It is expected that the Oudh and Rohilkund Railway will be opened as far as Hardwar by the end of April next.

—The Port Trust have accepted the offer of the Government of India to guarantee the Bombay Dock Extension Loan on the same terms as those on which they recently offered a guarantee for the Kidderpore Docks Loan.

—*Bombay Gazette;* Madras, 5: Mrs. Grant Duff, yesterday, distributed prizes to the girls of the Mahomedan Zenana Missions. She said: "I always regret most deeply not being able to speak any native language and never more so than to-day. I hope, however, the substance of what I say, will be translated to you. In the meantime, I am anxious to assure English ladies how very high a value I set on Zenana Missions. Too much praise cannot be given to those ladies who leave their homes and their friends voluntarily to bring firstly, influences of Christianity, and secondly those advantages of education and civilization within reach of those who so much need them. The Zenana Mission differs from many other benevolent works. Most of these must trust to the future for anything like results, but the Zenana Mission, bringing as it does, constant cheerfulness and brightness to so many sad and darkened lives, obtains at once some fruition. The Zenana Mission has my best wishes."

—Out of 2,346 candidates for Matriculation in the Bombay University, 832 have passed.

—The *Christian Leader*, under date, 3rd December, 1885, has the following:—"A Faithful witness at the Cape.—Rev. J. D. Don of King William's Town, South Africa, the Free Church Missionary who denounced the conduct of a Dutch farmer in shooting a Kaffir as murderous and was cast into prison on a charge of criminal libel, has been acquited with the eulogiums of both judge and press. The costs of the trial are £500, and a movement is on foot to raise that amount for the fearless missionary. We hope to hear that every farthing of the sum has been raised in Britain before the year is closed. In the meantime Mr. Don may rest assured that his country and his Church are proud of him and that even amid the excitement of a great political crisis his heroic act has not been overlooked at home."

Mr. Don was formerly missionary in Calcutta. The *Indian Chr. Herald* says: We cordially join in the appreciation, sympathy, and the hope. The "heroic act" is quite in keeping with our reminiscences of the honoured missionary.

—*Indian Chr. Herald:* The other day a godly officer of Government in conversation with a Native Prince asked—"Have you read the Bible," and on receiving a reply in the negative, added "Then I will present you with a copy." This incident strikes us as very simple and very natural, but it did not so strike a fellow officer who overheard it. He took occasion to point out that it was most improper. Had this gentleman, instead of commending the Bible to the study of the Native prince in question, made remarks disparaging it, or acted unworthy of the name of the Lord Jesus Christ, no objection would have been taken by the zealous British officer who disliked to hear the Bible spoken of in words of commendation when the listener was an Indian Prince. The fact is, persons bearing the Christian name, are so commonly ashamed of Christ and his gospel before the non-Christian Native Princes of India, that a man who speaks of the Bible or of Christ when conversing with him is a marvel. And yet what more suitable topic for conversation between Englishmen in high office and Natives in high positions could be found than those influences which have raised the Nations of the west out of Barbarism and moulded the civilization which is forcing itself onward throughout the whole world? Where would Europe have been without Christ and the Bible? Why should not every Native Prince study the Bible if for no other reason than at least to better understand the religious, social and national changes of Europe and to be prepared for the changes which a thousand missionaries are effecting in India to-day?

—*Indian Witness:* Twenty years ago a biography in MS. of the Rev C. Isenberg, C. M. S. missionary in Abyssinia and Western India from 1832 to 1864, by the Rev. Dr. Gundert, and translated into English by Mr. Isenberg's children, was sent to the late Rev. Henry Venn. But it was mislaid and forgotten till the present Editorial Secretary submitted it to Mr. R. N. Cust, a member of the Committee. Mr. Cust not only recommended its publication, but undertook to bear the whole expense. The book may be obtained at the Society's House, London.

Thursday, January 7.

—*Bombay Gazette;* Jan. 6, The Viceroy probably comes to Burmah at the end of January. A scheme of administration, dividing Upper Burmah into twelve districts, has been prepared by Mr. Bernard. But it is probable that the present administration will continue till the arrival of the Viceroy at Mandalay.

Dacoity continues, but it is hoped that the new Burman police will be able to check it.

Two dacoits concerned in the attack on O'Meara have been captured and shot. One is in charge. The Woon escaped.

There was a dacoity yesterday at Rangwa. Twelve men were captured, who will probably be shot.

Dacoities are now increasing in Upper Burmah, owing to the uncertainty as to a probable protectorate or annexation. The latter does not seem to have been announced upcountry.

Decisive measures are being taken. 1,000 men and two guns have been despatched by different routes converging on Kangyea, the rebel head-quarters.

—At the present time a very great strain is being put upon the resources of the Jewish Board of Guardians, through the influx of Jews into London, who have been expelled from Germany. There are, it appears, deserving and industrious artisans, who have been driven into exile simply because they were not born in Germany. The number of these poor people arriving in London is daily increasing. What adds to the difficulty with which the Jewish Board of Guardians has to cope is the arrival recently of a number of Jews from Roumania and Russia, those from the former country having been expelled by virtue of a discretionary law voted in 1881 by the Roumanian Chambers, and intended to be applied to vagrants who had no home and who did no work. It may be added that 95 per cent. of the Jews relieved at the Jewish workhouse in Devonshire-square are foreigners. These people cannot get employment, as the industries to which they belong are already overweighted.

Friday, January 8.

—The Str. *Verona*, with English Mails, left Aden for Bombay, Thursday, at 1 a. m.

—Deaths last week, 401.

Bombay Gazette; Rangoon, 7: Mr. Mabert and the Bombay-Burmah Company's Burmans were killed as well as Mr. Walker. Colonel Sladen gave arms to the 200 men who escorted them, on the urgent representations of Callogreedy and Walker, to rescue the Burmese and their wives in the forests, and to search for missing elephants. The Burmese urged the Europeans to return, as the dacoits were in overwhelming strength. But the Europeans proceeded, when the Burmese abandoned them, after four hours' fighting.

Yesterday dacoits made their appearance in a jungle *seven miles from Rangoon. Soldiers* were sent after them by train. The result is not yet known. Forty gunners have been sent to Shwegyeen, as an attack on that town by Shans is expected.

The interruption of the telegraph leaves much doubt as to the progress of things in Pegu.

Business in Rangoon is nearly at a standstill. In Upper Burmah the trade is *nil.*

General indignation is expressed at the deficiency of troops. It is now evident that there is considerable political sympathy between the Upper and the Lower Burmans. The police are afraid of the dacoits. There are few troops in Lower Burmah to support the police. If rewards were given for capturing the dacoits and bringing them in alive, more activity would be infused. It would also check the shootings to avoid making prisoners, which appear to intensify the *malaise* from which the whole country is suffering.

—Mr. Spencer, an assistant in the Political Department of the Secretariat, has been appointed Assistant Secretary to Government in the Judicial Department in succession to Mr. Gilder, who retires on pension from the 4th inst.

—Three months' privilege leave has been allowed to Mr. H. E. Winter, C. S.

—The Governor-in-Council has fixed on Monday, Feb. 15, as the day on which the general election of 32 members of the Bombay Municipal Corporation is to take place.

—Theebaw (says a contemporary) had not long enjoyed the hospitality of Government at Ranipet before he had a complaint to make. On board the *Canning* he had been daily regaled with "Europe tarts," but no tart was set before him at the Mansion. This was the ground of complaint. He was, however, promptly assured that the beneficent British Government would spare no expense in keeping him supplied daily with tarts to his Royal taste.

—*Times of India:* The occupation of Bhamo was very quietly effected on the 28th ultimo.

The Burmese commander fled and the Woon after surrendering in a friendly manner accompanied General Prendergast through the town. Bhamo is situated at the junction of the Taping with the Irrawaddy, and contains some 2,000 houses. It is only forty miles from the Chinese frontier, and has always been the head centre of trade between Burmah and China. Now that the city is in our hands and connected by a magnificent water-way with Rangoon, it will become the starting-point of the long-desired overland trade route to China. The steamers grounded once or twice on the way up, but the only shots fired were fired accidentally by a startled caravan and were not returned. Copies of the proclamation announcing the occupation of the country were distributed at all the towns on the river.

Selections.

—:o:—

THE LORD AND THE PENNIES.

It has been aptly said that, as a rule, Christian people save their pennies "for the Lord and the organ-grinders." No doubt pennies are used to a large extent in small transactions outside of charity and worship. But it is past question that they are largely used in the "worship and work of the Lord." Now we do not despise a penny when it is consecrated to God, and represents the ability of the giver; but we are profoundly assured that there is no proper relation between the mass of pennies which find their way into the offering plates and the well-dressed worshippers (?) from whose ample hands they are dropped into the plates. From a little child, and from the hands of the poor, a penny may have some significance as an act of worship; but from the hands of an able-bodied man, a well-dressed woman, a young man, with a silver headed cane and gold watch, who has just thrown away the stub of a cigar or the end of a cigarette, a penny dropped into the offering plate at a church service is an abomination in the sight of God and man. Yet the number of those who contribute a penny on the Sabbath day to the "worship and work" of Christ, is in excess of those who contribute more than that sum. We have been at some pains to verify this statement by a careful inquiry in the facts as shown by the collections taken in various churches and religious assemblies.

The instinct of meanness is more apt to show itself in connection with a church collection than in any other place. There are men who will almost quarrel with a neighbour for the privilege of paying his car-fare, who will press a friend to accept a cigar, or some other courtesy of like value, who will persistently select the pennies from the other loose change in their pockets in order to put it in the collection plate. And these are not "worldly" men, but professing Christians. There are scores and hundreds of young men who spend from ten to twenty-five cents every day for cigarettes and cigars, who never think of putting more than a penny into the weekly collection plate. There are men who are not considered mean or illiberal in other things, who are careful that their children are sent off to Sabbath-school, and are equally careful to see that each little "tot" is duly provided with a "*penny*." To furnish them with a *penny*; every other coin in the pocket will be scratched over till a sufficient number are found. It never seems to have suggested itself to the man that a ten cent. piece, or at least a nickel, might answer as well as a penny. A penny seems to represent the idea of worship to their minds, and perhaps their hearts, better than any other piece of money. Out of a thousand pieces of money offered on the Lord's day, in a well-known church, somewhat famous for its activity, more than half the number is pretty sure to be pennies. It is true that the larger proportion comes from the evening congregation, who are welcome to occupy the pews and seats put at their disposal without reserve, and which they are not slow to accept. Nevertheless, a goodly part of them come from the regular worshippers.

It has long been a baffling question to us why it is that this streak of meanness comes out of men and women so habitually in connection with the service of God's house. Dollars for personal pleasure, little extravagances and indulgences, and pennies and nickels for God. Surely it must be either that the heart is closed with ingratitude or else it is pure (bad) habit and thoughtlessness.

It may be well to raise the question as to the meaning of the collection at all. Why do we take collections in our churches, and with what spirit and intent does the offerer give his penny for his pound? There are two thoughts involved in a collection; or shall we say, two motives? One is, that the public worship of God may be maintained and the benevolent work of the Church carried forward. The other is, that an offering of money is a method of expressing thanksgiving to God for his abundant mercies, especially his abounding and continuous temporal mercies. Men and women are not asked to *contribute* their money on the same principle that they are demanded to *pay* their money upon entering a place of amusement or in consideration of service rendered, of goods delivered. The offerings made in the house of God are supposed to be "free-will offerings," springing from a sense of religious obligation or gratitude.

Let us first consider the offering as representing the obligation resting on men to support the cause of Christ and the benevolent work of the Church. Is it possible that that obligation can be measured and confessed by a penny? We speak now of the average church-goer's ability. Nor do we forget that many of the offerers are among the number who have hired seats and thus contributed to the support of the church. But, after all said and done in that direction, can it be said in fairness that a penny does represent an honourable portion of obligation? If this obligation does not imply something more than that which a penny represents, we must be mistaken as to the general character and worth of Christianity.

But, in the second place, the offerings on the Sabbath day ought to represent a worshipful sense of thanksgiving to God for all his goodness to us in temporal as well as spiritual things. Is it conceivable that a man who is thankful at all can give any expression to his thanksgiving by selecting a penny out of his loose change and deliberately offering that to God? We are not speaking of poor widows or little children, who are dependent upon others to give them their pennies, but of the average well-dressed church-goer. The man who comes to church with a $5 hat on his head, with from $50 to $150 worth of clothes on his back, with a gold watch and chain in his vest; the woman with a $10 bonnet on her head, a $150 seal-skin sack on her back, and clothes besides, representing from $50 to $200 dollars; the young man, who spends from $1 to $3 per week at the theatre, or other entertainments, who sports a gold or silver-headed cane and encases his hands in kid-gloves; the young lady who, with flowers and feathers, gloves and ribbons, jewels of gold and jewels of silver, is a creature fair and lovely to look at, and who, no doubt, takes delight in being seen in fine array at the church services—these are the people who pour out their pennies (one at a time) into the collection plates. What does it mean? If it is the offering of an unbeliever, who does not recognize obligation and has nothing to be thankful for, but only does it because he is ashamed to have the plate pass him, well and good; and equally well, and *even better than good, if he gave nothing*; but, if it is the offering of a Christian man or woman, who has been brought with the priceless blood of Christ, and is intended to express either obligation or thanksgiving, then God help these robbers and mockers who rob and mock God with their pennies.—(*Independent.*)

PRAYER FOR THE NATION.

Deeply impresed with the critical character of the present point in the nation's history, the friends at Mildmay resolved, as already intimated in these pages, on setting apart Thursday last for humiliation, confession, and prayer. The invitation was responded to heartily and numerously, and the gatherings were alike solemn and searching.

In the afternoon the proceedings commenced with the singing of the prayer-hymn:—

Great King of nations, hear our prayer,
While at Thy feet we fall.
And, humbly, with united cry,
To Thee for mercy call.

Mr. R. C. Morgan, who presided, read Joel ii., and said: We are gathered hear for humiliation, confession, and prayer. Many hearts have been sorely exercised during the past month. There are things in the land which appeal us and make us feel God's hand is upon us. Now, the Lord in such cases calls His people to humiliation and confession of sin. He has not forsaken us, His Spirit is with us; let us so come, and He will of a truth cause His face to shine upon us, upon the Church, and upon the nation. I feel very much the Church of God needs to be prayed for. We have hardly taken hold yet of the true state of things amongst God's people, that condition of matters is indeed dishonouring to God, and saddening to those who know how much coldness and deadness, and even worldliness, there is in many churches. Neither can we forget the horrible and fearful things of which we have lately heard. May God deliver our land and our people from such things.

Amongst those who led in the prayer which followed were Mr. James E. Mathieson, who specially confessed the sins of the Church in indifference and practical unbelief tending towards scepticism. Like Daniel of old, he desired to confess the sins of our people. Another was chiefly burdened by reason of the gross and flagrant evils existing in the nation—hidden, yet all known of God.

Evil in the Land.

(*By Rev. J Gosset Tanner.*)

In the days of Jeremiah, Israel seems to have been in very much the state things are now. In chapter xxiv. 10-14 we have a very dark picture of the land. A very comforting promise is, however, given in verse 5—"I will raise unto David a Righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth." Now we cannot, I believe, expect iniquity to be entirely cleared out of the world till the Lord Jesus Christ comes, for it is then He will execute judgment and justice in the earth. But, while this is so, we do right to meet thus in prayer, for I believe He will, from time to time, raise up Josephs, who will teach our senators wisdom, and Daniels, who will dare to do right in high places. Our prayer to-day is that he would raise up such faithful men; men of truth, hating covetousness and loving righteousness; men who shall have one desire, that of glorifying God. Meanwhile we look forward to the coming of the Lord Jesus Christ to reign, and while we are thankful for wise and loving pastors, thankful for those who seek to rescue the lost, we believe we should most eagerly at this time be expecting the return of the Lord.

While, however, we know that iniquity will not entirely cease until that great day, there is one thing we must pray and strive after—that fathers and mothers should be more loving and more wise than ever in dealing plainly with their children on the question of purity. I believe it is the duty of every Christian man and woman to be very diligent

in this matter. Those of us who are in the habit of visiting in the homes of the poor should seek to press upon them the importance of watching over their children in this respect, and seeking for them places in which God is honoured. I rejoice greatly in the tokens that God's Spirit has been poured out on young men in the Universities of Oxford and Cambridge, and also at Edinburgh. Many of these are consecrating themselves to the service of God, and one of their desires is they should be blessed to the boys in the public schools. I am sure that many will pray for these boys. Let us pray we may be indeed the salt of the earth and lights of the world. Also that fathers and mothers should receive wisdom in speaking to their children and warning them of the dangers around them. May God dispose each of us to inquire, What can I do for Thy glory and welfare of the children and the nation?

Mr. Tanner closed with prayer, particularly for parents and children and young servants; also that godly senators might be raised up to guide the affairs of the State. Another brother was burdened by the grievous wrongs done to the children of the poor, praying that God would put a stop to the awful wickedness existing.

Humbled before God.

(*By Rev. D. B. Hankin.*)

We are met here for the special purpose of humiliation and confession before God. Now in looking around, there is something to *humble us*, something to *solemize us*, something to *perplex us*, and something to *cheer us*.

1. There is something to humble us. I speak of the Church, of myself, of every one who bears the name of Christ. Remember, we are the salt of the earth, we are expected to influence others by holy conversation and spiritual conduct. How terribly have we failed in this respect! How far short have we come of what the Lord intends us to be! How feebly we reflect the glory of the blessed Lord, whose name we bear! Are we indeed Christ-bearers, carrying about with us Christ in our heart, day by day? Does that sacred, subtle influence of the present Saviour characterize our conversation and conduct? Speaking for myself, I am perfectly humbled in view of such questions. How very feebly we have grasped the purpose for which we have been created new creatures in Christ Jesus! And on this account we are humbled.

2. There is something to awe us. I refer to the revelations which have caused us to weep tears of agony before the Lord. It has seemed as if society were nothing better than a cesspool, that it has been emptied out, that the pavement has been splashed, and some delicate senses offended by the odour. We know that iniquity in the land will not end till the Lord Jesus comes! Yet will we bestir ourselves to battle against sin and crime. The law must repress crime, the Church of God must attack sin with the spiritual weapons the Lord has placed at our disposal. There is a tremendous responsibility upon our legislators in meeting the hydra-headed monster of vice; therefore will we pray that men of God, men of holy courage like Daniel, who will bear the obloquy and scorn heaped upon those who do God's work in the world, may be raised to power. There is much to awe us in such things, to make us wonder the judgment of God is not poured out upon us. And remember His judgments may come by little instruments and apparently in the ordinary course of nature.

3. There is much to perplex us. We are passing through a difficult crisis in the General Election; we see unrest of nations, we see a fratricidal and unnecessary struggle between two little nations, which may be but the commencement of a grander struggle. We see many such things, and it seems to some of us as the commencement of working out of God's purposes which shall issue in the coming of the Lord. We are perplexed by events occurring, but we look with joyful hope to the nearing future.

4. There is also matter for encouragement. I do feel, in meeting thus for humiliation and prayer, we must not forget there never was a time when the Lord was so manifestly working in all parts of the earth. The spiritual energy of the Church is being developed The Lord is working among the children, bringing many of them, by means of our brother, Mr. Hammond, to a knowledge of the truth. I believe we should pray earnestly for our public schools, that on the rising generation may be brought to bear lessons of righteousness and purity and the Gospel of the grace of God.

Amongst those who followed in prayer, one was burdened greatly with regard to the present election, that God would overrule all the devices of men for His glory; another for the boys in the public schools, that they might in early life be led to Christ; yet another for Mr. Hammond's missions, that many in their childhood might find the Lord Jesus Christ as Saviour and keeper. The next cried to God very specially on account of the floodtide of immoral and vile literature, debauching and destroying youth.

Ireland's Woe.

Earl Cavan read Zeph. iii., and in expounding the passage, remarked that while these things were spoken of Israel, they happened unto Israel for our admonition. One point he pressed earnestly was the sad condition of Ireland, where things are becoming worse and worse. For example, a friend of his, walking quietly along the road in a certain district, was stoned the other day, simply because he was a Protestant minister. Let us pray, for Ireland, and we shall see a marvellous movement there, because God is true to His promise. We have got simply to call upon Him in the day of trouble and to trust Him. There is a wise purpose in what the Lord is doing, and we shall yet recognise it. God make us individually more faithful to Him, and more loving in His service! Lord Cavan closed by prayer that God would make each as members of the mystical body of Christ, ready to bear one another's burdens, and very specially at the present moment the burden of our tried brethren in Ireland, praying God would look upon that unhappy land, and restrain the power of evil and lawlessness. Mr. C. Stuart Thorpe sought, like Nehemiah, to confess the sin of the people, asking that God would help His Church and His people in dealing with the abounding iniquity and immorality.

A limit to Forbearance.

Rev. John Wilkinson said: We have been humbled before the Lord on account of sin; but while I would rejoice in such a meeting as this, I would call your attention to the fact there is a limit to Divine forbearance in reference to national sins. We find this expressly stated just before the Jewish captivity. Read carefully Jer. xiv. 7-16, and xv. 1, and compare Ezek. xiv. 20. In the one case Noah, Daniel, and Job, though righteous, would not avail for the land; and in the other case, Moses and Samuel, holy men of God, would not avail. I do not say it is so to day; our Father has not so spoken to us yet; but there is a limit to His forbearance in national sins, and when we think of the iniquity of the opium traffic, of prevalent drunkenness and licentiousness, of the impure doctrine preached, bringing back Rome, we feel we must humble ourselves in the very dust. We will not restrain prayer, yet if these things are not forsaken, prayer will be restrained. The time will come when judgment must begin. In the meantime let us get as low as possible before God, confessing our sins and shameful silence in the face of such national sins.

Prayer followed by Mr Wilkinson and Mr. C. Russell Hurditch, confessing the sins of the church and the nation, and the coldness and indifference of the Lord's people, Mr. R. C. Morgan closed with prayer for righteous rulers and legislators, and the proceedings of the afternoon meeting were concluded.

In writing our report we have purposely given a hint of the line taken by those who led in prayer, not that prayer made to the Lord alone should be reported, but believing that these indications may perhaps guide the thoughts of the Lord's people everywhere as to the special matters resting heavily on the hearts of not a few.

Evening Meetings.

In the evening, two meetings were held. That in the large hall for "men only" was addressed by Mr. S. A. Blackwood, C.B., Rev. H. W. Webb Peploe, and Mr. J. B. Wookell. In room No. 4, a meeting for "women only" was held, addressed by Miss Mason, Mrs. Hind Smith, and others.—(*Word and Work.*)

A CLERKENWELL BEEHIVE.

The Field Lane Institutions.

BY PEARL FISHER.

When in a small room in Caroline Court, Saffron Hill, a few earnest men opened, in the year 1841, a humble school for the neglected children of the district, the most sanguine of them could scarce have dreamed whereunto it would grow. The perfect network and agencies in Vine Street, Clerkenwell, now clustering under the common title, Field Lane Ragged Schools and Refuges, and yet further a field, the Girls' Home at Hampstead, and the large Boys' Home on a breezy slope near Child's Hill, are the direct outcome of the humble efforts commenced in that single room.

Having just spent a long and interesting day visiting, inspecting, and examining the various branches of this Clerkenwell beehive, I am anxious so to picture what I have seen and heard, that readers may form some idea of *what, under the title of Ragged School* Institutions, is being done for all ages and both sexes of the absolutely neglected and down-fallen of London's poorest.

"Ragged:" how the term arose.

Here I would stay one instant on an interesting fact. It has been commonly stated that Charles Dickens first applied the term "Ragged" to such schools; the term had earlier birth. In 1813, two years after the opening of the school in Caroline Court, Mr. S. R. Starey, who is still spared to rejoice in the growth of the institution, being desirous of enlisting public sympathy, drew up an advertisement for insertion in the *Times*. The question arose, "What shall we call it? Sunday school will not convey the true idea." Looking round on the miserably clad children who filled the room, he said "Ragged, that will do; they are ragged enough." The advertisement appeared of "Field Lane *Ragged* School." It caught the eye of Lord Ashley, and led to his visiting the school and becoming president. It also caught the eye of Dickens, and led to his writing on Ragged schools. So originating, the title was generally adopted, by reason of its evident aptness. And, moreover, the title is true to-day as ever, and evidence is not far to seek. Turning into Vine Street last Tuesday, I was guided to the school I sought by a knot of children, ragged enough to please the most fastidious, clustering around a doorway. No need to ask if this be the Ragged school; its tokens are manifest.

at the door.

"What are you waiting outside for?" I asked one girl whose apology for a dress hung in mere tatters, while the poor little toes peeped freely out from the battered remnants of boots two or three sizes too large."

"Please, sir, I want to get in school?"

"Why don't you go in?"

"Please, sir, I'm not a scholar. Came on'y yesterday to Saffron, Hill, and I'm waiting to get in here, for I hears they learn 'em their letters; and I don't knew none."

"Where do you come from?"

"We came from Bermondsey yesterday. Father's out o' work, and thinks he'll get a job in the City."

So the second night she is in Clerkenwell she finds her way to the Field Lane Ragged school; and she had not long to wait at the door. She and others were promptly admitted, and handed over to one of the devoted teachers who toil unwearyingly for such.

SEWING CLASS AND CRECHE.

But leaving the doorway study, I made my way to the Master's room, where Mr. Mayne is ready to conduct me through the seemingly endless phases of services even now in progress. Outside it is a plain, substantial, unpretending building, and few would guess at the marvellous variety of scenes within.

First I am ushered into the large room, where no less than two hundred girls, ragged in every sense of the word, are being initiated into the mysteries of plain needlework. Those who attend, not only learn to sew, but pay in what little they can, from a farthing upwards; their deposits are duly registered, and against these they may have, at a little less than the cost of materials, garments as required. This large sewing school is divided into classes. After an hour's sewing, a short service with a Gospel address is held. The teachers take a warm personal interest in their scholars, visiting them in time of sickness, and relieving wants when necessary from a special fund.

From the girls' sewing class we pass to the boys' night school, held three times a week, to induce the lads to spend their evenings in profitable study, rather than at the street corner or in still more questionable places.

Next into the Creche, the infants' place of delight. "Here are the babies." You don't teach them, do you?" "No, but we mind them while mother is at work" Having not unfrequently in my wanderings found children of four or five left in charge the life long day of a tender baby, and having moreover stumbled across babies locked up by themselves, or nearly as bad, handed over by the half dozen to the tender mercies of a gin-drinking old crone, I am in some measure able to appreciate the boon this Creche is to the infants as well as to the laundresses, street sellers, and other poor mothers who by reason of stern necessity must earn the family bread. Here from 8 a.m. to 8 p m. such may leave baby, knowing it is fed, nursed, amused, and cared for. For this, threepence per day is charged, and be it noted this is the only branch in the whole Institution in which any charge whatever is made.

Thus, on the one evening, we have found two hundred poor girls in the sewing class, a number of poor boys in the night school, and a flock of tiny babies in the nursery, but this by no means exhausts agencies in simultaneous operation. Before, however, passing on to other branches I saw on that day, let me give some outline of what is done for the children on their days.

SUNDAY SCHOOLS.

On Sunday is held the afternoon and evening Bible Ragged School, connected with which are nearly five hundred children of the poorest classes, and amongst whom poverty, ignorance, dirt, and rags abound. On Friday evenings a Bible Ragged School is also held, conducted in every way similarly to that on Sunday. The loving Christian influence exercised by the teachers has been the means of winning many of these rough and sorely neglected ones to the Saviour. Throughout the work is one of prayer and faith, and even in the most secular efforts, as man terms them, the utmost care is taken to bring the power of Christian love to bear on the children.

Here for example, is a beautiful instance of one who in a very poor home, and in much pain and sickness, glorified God to the end. It is penned by her warm-hearted teacher.

"On Tuesday, Charlotte F, who was in my class for six years, peacefully passed away. Never once, during the whole period, do I recollect having to reprove her. She was my very best scholar, and much loved by all who knew her. For four years she was more or less an invalid, but the last nine weeks of her life were spent in great suffering. Her life was a living testimoney to the power and grace of God. During her last illness, although in great pain, she never murmured, but was wholly resigned to God's will. I visited her every day during the latter part of the time, and she said she looked forward to the evening for my coming to pray with her. I was with her only two hours before she died, and she said she was going home to Jesus, and then peacefully entered into rest."

Peacefully she passed away, through the prayers and labours of her teachers; but many there be who love to glorify God, and who now are glorifying God in daily life through these efforts.

PURE LITERATURE.

Then there is the library—what the children of the poor, and, too often, the children of the better-to-do, read when left to themselves an inspection of the vile trash displayed in many a newsvendor's window will reveal. Demoralizing and ruinous in the last degree; harmful in every sense of the word; polluting the young and eager readers, such being the state of things our friends at Field Lane, and, indeed, in every Ragged school, are fully alive to the importance of providing an antidote in the form of a library of sound, reading and interesting books. Such a library is here, its volumes are eagerly sought after, and, as their condition shows, really read, only it sadly wants replenishing. On the bookshelves of many readers lie volumes which have been read and might well be spared for the children of the poor. Many such might be sent on to Field Lane; but sermons and theological works are useless for this purpose, they have their undoubted value, but *not* in a Ragged school library.

Then, still on behalf of the children, there are the Penny Bank, with one hundred and eighty-eight depositors, the Bands of Hope (Monday and Wednesday), with a large number of members; the Children's service on Sunday morning, and the Children Scripture Union Meetings once a fortnight. Also for the elder scholars mutual improvement classes, and a signing class.

THE WORKERS.

All these agencies for the spiritual, moral, and temporal well-being of the poor children, form a complete and varied net work of Christian service. Engaged in carrying these on under the superintendence of Mr. Peregrine Platt may be found no less than one hundred and forty voluntary Christian workers, godly men and women, who for the love of Christ and pity towards the neglected children, freely devote time, energy, and even money to this noble service. And large as this band seems *there is need for more*, the cry in every department is *more helpers*. In the large sewing school, for example, there is urgent necessity for four or five ladies who will give Tuesday evening to instructing the little untaught ones into the mysteries of the needle. So in every branch there is need, by reason of the multitude of children who attend, for additional voluntary workers. Those who cannot give Sundays may spare a week evening; those who cannot spare a week night may give an hour or two on Sunday to a work they will soon learn to love greatly.

THE REFUGES.

Passing on now from the ordinary and general operations of Rugged School work, to some special and unique branches at Field Lane, I would mention first the Refuges. In the vine Street building there is both a male and female refuge. Neither are meant to take the place of the casual ward, the utmost care and every precaution suggested by long experiance is taken to prevent their becoming the resort of the idle and vagrant classes. They are provided for respectable persons reduced to absolute destitution through lack of employment; here such may find for a few days shelter and food as well as practical assistance in obtaining work. At first sight it may be thought that of such there are few. Alas! there are in our great city many reduced to sorest straits. The records of these refuges supply sad evidence that there exists a floating population of persons who, through pure misfortune, have sunk from positions or respectability, and even prosperity, to a condition of abject destitution The accommodation is very rough, and offers no temptation to those who can support themselves in ever so humble a fashion; but the inmates meet with kindness and sympathy, and they find themselves surrounded by many good influences, which in not a few cases have been attended with spiritual blessing. It is a significant fact that the number admitted during this year has been six hundred and twenty, and the number of nights, lodgings given fifteen thousand seven hundred and eighty-seven.

HOW THEY SANK.

In illustration of such cases I may give two from the male and two from the female Refuge. The first an engraver; a man of good education and gentlemanly bearing. Through the general depression in his line of occupation he had been for a long time unable to obtain work, and was at last reduced to a condition of extreme destitution. When he applied for admission he was utterly homeless, and had for several nights previously been walking the London streets, as he could not make up his mind to enter a casual ward. He was received into the Refuge, and during his stay there was ready to do any kind of work and to make himself generally useful After a time he succeeded in securing employment, and has several times since called to report how he has been getting on, and has expressed much gratitude for the helping hand which was stretched out to him in his time of need.

The next, a warehouse porter, who had been a considerable time out of employment; the little sum of money he had been able to save was exhausted, and in this penniless and wretched condition he was admitted to the Refuge. He appeared to be a respectable and deserving man, and a situation was after a time found for him, which he has now creditably filled for six months.

In the female Refuge cases I find mention of a young woman who had been out of employment for some time. Had spent all her money; was in a very destitute condition. Applied for admission to the Night Refuge, saying she had had nothing to eat all day. She was admitted. After a short stay she was enabled to get employment. She said when leaving that she was so thankful for having been admitted, for she did not know what would have become of her had she not been taken in.

Another girl left her situation through ill health, and came to the Refuge in a very poverty-stricken condition, having parted with her clothe to procure food and lodging. She was employed in the laundry for some time; was then helped with clothing, and a situation was procured for her, where she is doing well;

These are but instances of a very large number of cases of persons who but for the existence of Refuges such as these would have been compelled to resort to the casual word, with every chance of being gradually absorbed into the ranks of chronic pauperism.

For the women, while in the Refuge, employment is found in clearing up the many rooms and passages, which, notwithstanding the coming to and fro of so many children are kept beautifully clean; also in the large laundry, where not a few hotels and private individuals send their linen.

WASTE FOOD.

For the men, too, work is found according to capabilities, in carpentering, fetching and

carrying for the laundry, and the various odd jobs required in such an establishment. Besides, a certain number of the temporary inmates are employed every day in the working of a capital scheme for the daily distribution of broken food. Considerable notice has been given of late to Mr. Roberts' suggestion with reference to the waste of food at the clubs and restaurants; but here, as a matter of fact, the plan he suggests has been long in operation. Through the kindness of such firms as Messrs. Hitchcocks, Williams & Co., Copestake & Co., Cook, Sons & Co., and Sharp, Perrin & Co., the broken & waste food is collected at their establishments, fetched day by day to Field Lane by some of these Refuge men, and there distributed to families known to be in actual want. In this way over thirty thousand meals were last year supplied to families by the utilization of what would otherwise be sheer waste.

YOUNG SERVENT GIRLS.

Even yet, however, we have by no means exhausted the practical agencies in operation in Vine Street. These respectable-looking young girls in the laundry, and moving hither and thither throughout the building on domestic duties intent—surely they cannot be Refuge cases. Nay, they helong to the Servants' Training Home, for which also room is found within these walls, and they are in practical training for domestic service. Waifs and strays they have been, from many causes —discharged from workhouses, uncontrollable at home, wandered from provincial towns and villages, hoping to pick up a living in the great city—so they are found at an age when the moral danger is greatest, and, when found or brought by some discoverer, they are, so long as a bed is available, admitted at once, given six months' careful training, strict discipline (which so many of them sorely nead, having never learned to obey), Christian instruction and influence, and then placed out in situations. In the manifold duties of the institution, in the kitchen, and. not least, in the Créche among the infants, they have, under their wise matron, Mrs. Webb, the best of opportunities for thorough and practical training; turning out in most cases remarkably well, as letters I have been perusing abundantly show. This preventive work on behalf of girls in not a little danger strikes one as of the highest nsefulness and genuine value.

THE RAGGED CHURCH.

Then on Sunday mornings there is the Ragged Church—one of the largest of its kind —where may be found Sunday by Sunday four hundred to five hundred of those who would shrink alike from church, chapel, or mission hall. The sweeping of the common lodging-houses, here may be found tramps, vagrants, and criminals, mingled with not a few whom drink and other causes have reduced from good positions to the lowest level. At one time tickets for this service were distributed in the casual wards; the new Local Board regulation providing that "casuals" entering on Saturday night should be detained till Monday put an end to this; but with that ready adaptability singularly characteristic of true Ragged schools workers, the Field Lane distributors turned at once to the common kitchens, finding there the same class. They come, who would go nowhere else, they listen to the Gospel plainly declared, and at the close the starving people receive a mug of cocoa and some bread. Do any demur?—they come for the loaves and fishes. Be it so, better they should thus be brought within the sound of the Gospel than not at all. Having come, they hear words whereby they may be saved, words whereby not a few of them have, as a matter of fact, been saved. Look upon these miserable and fallen beings, and say is it not a grand thing that by any lawful means they are induced to listen to the story of the Cross?

Then on Sunday evening there is also a service for the poor of the neighbourhood, of whom many look upon it as their church and spiritual home.

A large mothers' meeting, with some four hundred and fifty on the roll, is also a feature in the work here. While stitching and sewing their own or their children's clothing, they are read to, spoken to, and in every possible way helped by the Christian ladies who give themselves to this department. These ladies have also, on behalf of poor mothers, a maternity society, helping married women in time of nature's need by the loan of bags containing requisites for the occasion. Any who have by them left-off clothing suitable for mothers or infants would do real kindness to many such by sending on to Mrs. Payne, Field Lane Institution, Vine Street, Clerkenwell, E. C.

Thus I have given some outline, brief and scanty it may be, yet sufficient to indicate the widely varied and thoroughly Christian and practical agencies in operation in this one plain unpretending building. Surely sufficient to form a strong and urgent plea for liberal helping All who seek the walfare of our poorest, who rejoice in the spread of the Gospel amongst those who need most its gracious consolations, will feel that the Field Lane Institutions ar worthy of hearty support. These schools, too, be it noted, have this special plea, that they do not share in grants given by the Ragged School Union, with the exception of about £12 per annum towards the expenses of the night school for lads. Strong, however, as is the plea based on all that has been told, there are other and further efforts, which at first glance startle one by their boldness.

(*Conclusion next week.*)

CURRENT NOTES.

(From *Word and Work*).

THE Conference of the Church Association, held in Liverpool last week, was marked by the clear and outspoken ring of the testimony borne. Many of the addresses were in reference to ecclesiastical matters; but the opening address by Rev. Dr. Gritton was of interest to all who hold the faith in sincerity and truth. We give a few of his striking points. His theme was "Truth in Love":—

To all who are put in charge of the Gospel, whether they hold official positions in the Church of God or not, the maintenance of the faith once delivered to the saints and committed to them once for all is at once a primary duty and a high dignity.

No deposit ever entrusted to men is for a moment to be compared with that of the Gospel, and no dereliction of duty can be so great as the departing from the commandment delivered to them (2 Pet. ii. 21), touching the Gospel of our Lord Jesus Christ. To us, as to Paul, is committed a dispensation of the Gospel (1 Cor. ix. 17), and woe must be ours if we hold it not. To the Jews of old were committed the oracles of God. Those oracles are now entrusted to us. They were faithless to their trust. Let us take heed that we sin not as they sinned, lest we be as they were—cut out from the favour of God and separated from vital union with the living tree of the Church.

"God was in Christ reconciling the world unto Himself, and hath committed unto us the word of reconciliation." All was of God, design and execution, method and result. It is ours simply to take, and hold, and proclaim the Word of Truth: sent with a message, let us deliver it faithfully: charged with an ambassage, let us not dishonour our King by altering, weakening, or supplementing the business with which we are charged. Earthly kings may fail in judgment, in knowledge, or in foresight, and their plenipotentiaries will often correct their errors as the course of events may dictate. Our King makes no mistakes, foresees all things, and send us not as plenipotentiaries with power to alter, but as simple ambassadors to proclaim. We need, indeed, prudence, tact, circumspection, and forethought, but far more we need simple faithfulness. We have to receive truth humbly, to hold it courageously, and to proclaim it faithfully.

Would that by all the sacredness of this individual trust were fully understood and acted upon!

One point with reference to defence of the simplicity of the Gospel is worthy of note:—

When we look at the mass of men who are without God, we long to devote ourselves to their service: we find our time all too short and our strength all too insufficient for this work, and we grudge that time and strength, which are needed for such Church-like work, should be demanded of us; not to persuade those outside of the excellency of the Gospel; not to say to men, "O taste and see that the Lord is good," "Blessed is the man who trusteth in Him," but for the purpose of defending the truth of God from the assaults of men within our own body, who are, in our judgment, making void the truth—even the Word of God—by admixture of Jewish principles, and by the inculcation of the errors of the Apostasy, retreating from the full glory of the Gospel-day to the twilight of Mosaic symbolism, and going back from the majesty of Reformation and Protestant truth to those pre-Reformation and Popish errors, to overcome which our forefathers shed their blood like water.

Unwished-for though such conflict be, it is not unfrequently unavoidable.

So the speaker realizes as he proceeds:—

But constraint is on us, and whether men love us for it or cast out our names as evil we cannot but stand up for the Gospel and for the Protestant liberties of our land. Thus far I have dealt with truth, and I do not think one word too warm or too many has been spoken in her defence, for, indeed, truth represents to us our God and His marvellous plan of salvation; and, being deprived of truth, the truth of the Gospel—the alone saving and sanctifying truth of the undiluted and unsophisticated Word of God—we are, indeed, miserable, and blind, and poor, and naked. We have won the truth, and we will not sell it, nor while our God and King shall give us liberty of utterance and rest of faith will we permit men to rob us of it. God helping us we will be faithful unto death, for we are absolutely ambitious of the Crown of Life.

To be thus faithful must surely be the earnest longing of every true follower of Christ.

On the second branch of his subject Dr. Gritton well said:—

"First I love the truth, and that is an imperial affection; then I remember that the truth is love. I know the love of God, the love of Jesus the Saviour, and the love of the Spirit by the revelation of truth, and by that alone. I learn how love, the most pitying, unmerited, and fruitful love, lies at the base of the whole scheme of redemption. God, who is love, sent His only-begotten Son into the world. We love Him because He first loved us. We know that we have passed from death unto life because we love the brethren, and we rejoice in the commandment which we have from Him, that he who loveth God love his brother also.

We know that this love is foreign to our unrenewed nature. We know, too, how natura, it is for even the renewed nature, in whichl alas! there abideth the infection of our Adam nature, to be irritated by wrong done to self or done to others. My blood has been boiled and my hands have been clenched ready to strike or to tear when I have stood in places where the blood of God's saints has flowed, sometimes as rivers, at the bidding of Rome. I have been angry, and sometimes beyond measure, when I have visited dearly-loved churches where the Gospel has been smothered by Ritualism or

rationalizing scepticism; and yet, brethren, I want to be filled with love, and I know that you also desire to walk in love as Christ has loved you.

Moreover, there is no victory so certain as that which is sought in love, and there is no weapon so effectual as that of love. Would you not rather walk the earth's circumference to win an erring brother, or convince a mistaken foe, than go a mile to smite either foe or friend?"

Such words as these need no apology: they may well stir a chord in every heart. Thus shall faithfulness to truth nerve the arm while love constrains the heart.

ENERGY IN RELIGION.

THE text [Matt. xi: 12] has been rendered thus: "The kingdom of Heaven is energized, and the energetic seize it by force." And thus: "The kingdom of Heaven exerts force—forces itself on the attention of men—and the men of force lay hold on it." In this light, the first thing is to put energy into religion, into Christ's Church, into His kingdom. Was not this method of John and of Jesus?

The spiritual kingdom was in a dormant state, almost dead, when John came in the spirit and power of Elijah to rouse it, revive it, give it new force and make it attractive. With a holy violence, he cried aloud and spared not. He showed people their sins, He preached repentance and the Great Hope, saying that the new kingdom of Heaven was at hand, for the King Himself, the Christ was near. With divine grace upon him he gave a new power to religion. It drew public attention, and crowds came to hear of it. To his disciples he pointed out "the Lamb of God who taketh away the sin of the world." Jesus soon began his work with a zeal and devotedness to be found only in the Son of God. And still, it was no easy thing to *energize the kingdom and compel the* attention of men to His religion. What is it now to enlist the people in any great movement, such as education, temperance, moral or political reform, or Church enterprises? What time is required to convince, rouse, organize them, and get them to work! Leaders must keep the facts and proposals before them, argue, plead, entreat and put their whole force into the cause. People must give time, effort and funds to it. Then it is energized. It has power. It forces itself on the minds of the larger public. It has life, it moves, it wins, it succeeds.

So in this spiritual kingdom. The Divine King put into it the tremendous force of His character, His life, His spirit, His words, His works, His example, His sacrifices, His death and all His power as the Risen Lord. He gave a new energy to religion, so that its doctrines, duties and privileges were revealed with clearness and force. It compelled attention. It forced itself on the minds of the people so that they could not escape it; they must hear, think, inquire, choose between life and death, and decide for Christ or against Him. Resolute souls, who wanted the best life, saw that this earnest religion was desirable—the one thing needed. They were energized; they seized it with a spiritual violence. Thus it was especially at the great Pentecost, when the Holy Spirit came more personally and powerfully than ever before, into the kingdom of Heaven. He gave still greater energy to the religion of Christ. Though it was preached by apostles, it seemed to be under the hand of its enemies. It was assailed with violence. Yet thousands of people saw that there was a divine power in it, and a new life in its advocates. They wanted it. They must have it. They repented in humility; they believed with courage, and with a sublime heroism they renounced and faced the enmity which had sent their Messiah to the cross, and they avowed their faith in the crucified and risen Lord. They saw, too, that there was in the circle of Christian disciples the revived, renewed, and energized Church of God and that it was the visible kingdom of Heaven for them. They wanted to be in it, and into it they carried their best gifts and powers. They helped to energize that kingdom, extend it and make it attractive to thousands of people who had any force of will, or any resolute spirit to seek what was eternally best for themselves. When it commanded still wider attention, did earnest seekers take on them the name of Christ at the risk of life? They did it because there was a power in His religion, and the resolute seized on the new life with the holy violence of conquerors.—(*President W. M. Blackburn, D. D., in The Pulpit Treasury.*)

SUCCESS OF FOREIGN MISSION WORK.

OUR keen-eyed and critical contemporary, Dr. Wilder, who challenges the accuracy of every statement relating to the work of missions abroad, allowing none to pass that is not scrupulously exact, from his elevated watch-tower of the "Mission Missionary Review" scans the whole horizon of the foreign fields, and perhaps, with better information than any other, can answer the inquiry, "Watchman, what of the night?" In the November "Review" he presents a condensed and carefully-prepared table of the statistical results of missionary labour for 1883-84 as far as they can be compiled from the report of 101 American, English, and Continental societies. Of course, many of these are defective, for statistical accuracy is not the forte of all religious societies. But imperfect as they are, they show the church that its work for the conversion of the heathen world, stamped as it is by the divine approval, appeals impressively to them for liberal extension. It appears from the table that in *the last year* the Christian churches of Europe and America with which these 101 societies are connected, with their 119,431 ministers and their 28,074,116 communicants, had a growth of 155,553 members, a percentage of ·57, and that their gain over the preceding year was but ·13 per cent. The total foreign missionary income of the 101 societies was $10,021,796. In the foreign field there are 5,929 workers from Christendom, 2,908 of whom are ordained, 28,999 native workers, 2,362 of whom are ordained, and 769,201 native communicants, again during the year of 127,149, or 19·71 per cent. and again of 15·49 per cent. over the previous year. That is, with the small force of those labouring in heathen land to bring souls to Christ, and under all the disadvantages that surround them, the actual number of additions to the native Christian churches the past year was but 28,404 less than in all the churches of Christendom while the percentage of increase was nearly twenty fold greater. These figures and facts, which should be taken to heart by the Christian church, present the basis of an irresistible appeal for a concerted and rapid increase of the agencies for the world's evangelization that show results far superior to those we prize so dearly at home.—(*Ill. Chr. Weekly.*)

TELEGRAPHIC NEWS.

Sofia, December 21st: Bulgeria and Servia are demoblishing ther Reserves Their standing armies will, however, remain in the field.

London, January 1st. The London press, in discussing the situation in Upper Burmah, warmly approved of the idea of annexation, which is being advocated in many quarters.—The *Times* urges that an equitable arrangement should be made conserning the interests of England and China on the frontier between Burmah and China.

Athens, 2nd: The Greek Goverument is massing troops on the Turkish frontier.

Londod, 3rd: The Latest advices received from Wady Halfa concerning the operations against the rebels state that General Stephenson is advancing along the Nile, and that the cavalry have already reached Sayid, whilst the infantry have reached Koyeh. The enemy's strength on the 30th December was six thousand men.—The representatives of a powerful German Syndicate are about to start for China with the object of offering to contract a loan of thirty-five millions sterling with the Chinese Government for the construction of railways and armaments in China.

Wady Halfa: The rebels, quite demoralised, are flying in the direction of Dongola. They lost 600 men in the attack made by General Stephenson on their position at Chinese on the 30th Dec.

Constantinople, 3rd: The Porte having complained to the British Ambassador here that the late increase made to the Britifh forces in Egypt is contrary to the terms of the Anglo-Turkish Convention, Sir William White, in reply, has explained that the situation in the Soudan necessitable the step.

London, 4th: The *Daily News* publishes a telegram from Cairo stating that Ahmed Moukhtar Pacha considers that it is absolutely necessary for the pacification of the Soudan that Turkish troops be sent there.—Latest advices from Central Africa state that the King of Uganda has arrested Bishop Hannington, the English Missionary Bishop of Mombassa, and, it is reported, has ordered his execution.—Mr. Grantham, Q.C., the Conservative member for Croydon, has been appointed a judge.

Wady Halfa, 4th: The steamer Lotus has captured nine of the enemy's nuggars laden with ammunition.

Paris, 4th: M. de Freycinet is engaged in the task of forming a new Cabinet.

Athens, 4th: The Greek Government has sent a vigorous note to the Great Powers claiming the rectification of the Greek frontier as fixed at the Berlin Congress.

Sophia, 4th: Bulgaria and Servia have each appointed a delegate for the conclusion of peace.

Wady Halfa, 5th: The rebels have retired beyond Kaibar, and the British forces who have been in pursuit of them are now returning to Kosheh.

Sofia, 5th: It has not yet been fixed where the rendezvous between the Servo-Bulgarian peace delegates is to take place.

London, 6th: The latest report respecting the condition of the Right Hon. W. E. Forster states that he is improving.—The first draft of the reinforcements of 10,000 men required by the Indian Government sailed yesterday for Bombay in the hired transport Hankow.

Constantinople, 6th: In the official report received by the Turkish Government from Ahmed Mouktar Pacha, he views the situation in Egypt most unfavourably.—There is a deadlock in the negotiations for a settlement of the Roumelian question. The Powers are urging the Porte to submit proposals.

TREATED FOR THE WRONG COMPLAINT.

IT is at all times hard to lose one whom we hold dear, but it is terribly so when we have the consciousness that but for mistaken treatment the loved one might have been with us still. In some cases the fact that the sufferer is treated for the wrong complaint is known in sufficient time to admit of the patient being saved, and the following is a case in point:—

A little more than two years ago, a beautiful young lady in New York was given up to die of Consumption. Her fond parents took her to Paris as a last resort, hoping to find some skilfull physician there capable of arresting the rapid strides of the supposed dreadful disease. In this their hopes were blighted, but fortunately away in that distant foreign city they met with a description of a new method of treating Dyspepsia, which emanated from the Mount Lebanon Shakers of the State of New York. The thought struck the parents of this helpless young girl that perhaps their daughter was afflicted with Indigestion or Dyspepsia, and not Consumption; and, if so, there might be a chance for her recovery.

Some of the Seigel's Curative Syrup, made especially for the cure of Dyspepsia, was obtained and administered to the patient, and the result was marvellous. To-day their daughter lives in the enjoyment of good health. The fact was, the patient had been treated for the wrong complaint, and when she was treated for Dyspepsia (her real trouble), all the alarming symptoms of Consumption

vanished. This is not an isolated case. The country is full of suffering thousands that are being treated for Liver Complaint, Malaria, Kidney Disease, Lung Disorders, &c, &c, when the fact is they are afflicted with indigestion in some of its varied forms, and all of such sufferers would obtain relief if they were properly treated for Dyspepsia.

ANOTHER CASE IN POINT.

"Crofton, Christian Co, Ky, U S A,
"January 5th, 1882

"Dear Sir,—My daughter, Sarah F Walker, last January was confined to her bed, and had been for twelve months, was under treatment of three eminent physicians, who said she had Consumption and Heart Disease. The doctors and all that saw her said she was bound to die. But I persuaded her to take your Seigel Curative Syrup, and after having used two and a half 60 ct. bottles she was restored to perfect health, and said she felt better than she had for five years. My daughter is now living and enjoying good health, but had it not been for your medicine she would have been now dead—Yours, &c. "(Rev) M Melton.

"Any one doubting this can write to Sarah F. Walker, Crofton, Ky.

"N.B.—If you think this worth printing, please do so, if not, give it to the waste basket"

PRONOUNCED HOPELESS BY FOUR DOCTORS.

Mr W Bouchier, Eastover, Bridgwater, sends the following :—

"West Quay, Bridgwater,
"December 21st, 1883

"Dear Sir,—It affords me great pleasure to add my testimony to the wonderful effects of Mother Seigel's Curative Syrup. For a period of eight years I suffered from a severe cough and indigestion, with frequent attacks of Rheumatism; and for eleven months I was under medical treatment, without deriving the slightest benefit. The last four doctors I was under assured me that mine was a hopeless case, and gave me up as incurable. About that time I heard of Seigel's Syrup, which I was induced to try, and through its use, I am thankful to say, I quickly got restored to health, and am now able to follow my usual occupation. I may say that whenever I feel the least symptom of my old complaints I at once take a few doses of the Syrup, which quickly sets me all right. I send you this in the hope that other sufferers may be induced to give the Syrup a trial.—Yours truly,
(Signed) "Wm Rendall"

AFTER MANY YEARS.

"Whittle le-Woods, near Chorley,
"December 26th. 1883

"Dear Sir,—Mother Seigel's medicine sells exceeding well with us, all that try it speak highly in its favour. We had a case of a young lady that had been troubled many years with pains after eating. She tells us that the pains were entirely taken away after a few doses of your medicine.—Yours truly, "E Peel"

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For Marseilles—Mr Fa hiri, Mr M E Adams, Mrs W S Hore, Col A Biby, Maj Taylor, Mr and Mrs Owen, and Mr Williams.

For London—Mr T A Payne, Maj and Mrs W E Price, Mrs C G Brooke-Hunt and maid, and Mr Blake.

For Suez—Dr and Mrs Cushing

For Venice—Col Sir John Bateman-Champain, R E, Mr C E Twisaday, and Mr W Woodman.

PASSENGERS ARRIVED.

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From Venice—Capt and Mrs Wilson, Mr and Mrs Place, Mr H O Badeley, Mr J Shepherd, Mr J T Lang, Mr A M Todd, Mr E W Burkholtz, Mr J Edwards, Mr Elliott, and Mr H A Stewart.

From Brindisi—Mr Waterhouse, Mr R Hill, Mr and Mrs Macfadyan, Mr P masawmy Mudeliar, Mr Mehta, Dr H S Hazlett Mr F Fleet, Mr H A Raikes, Rev J B Bunsson, Hon H P Evans, Mr C F Allen, Mr Shenstone Roberts, and Mr W V Dissett

Domestic Occurrences.

BIRTH.

WHITTON—January 1st, at Nagpur, the wife of the Rev. D. Whitton, of a daughter.

MARRIAGE.

BIRDWOOD—SHEPHARD—January 5th, at Kaira, by the Rev. P. Bruce Horne, M. A., Captain W. S. Birdwood, Bombay S. C., to Evelyn Stuart, only daughter of G. F. Shephard, Bombay C. S.

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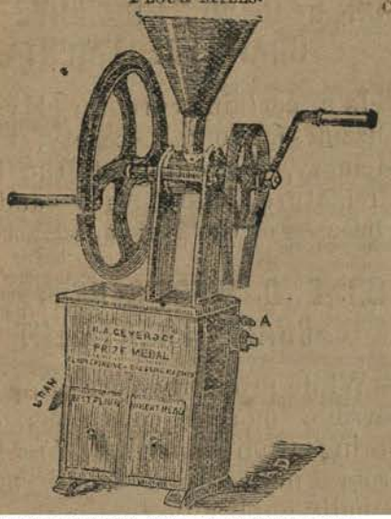

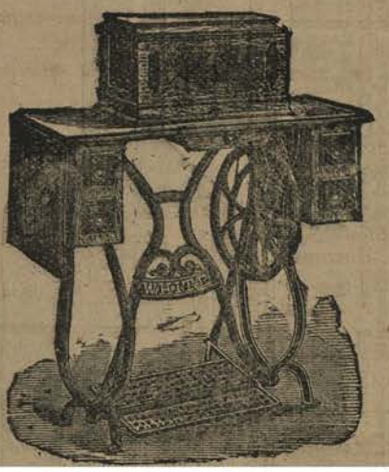

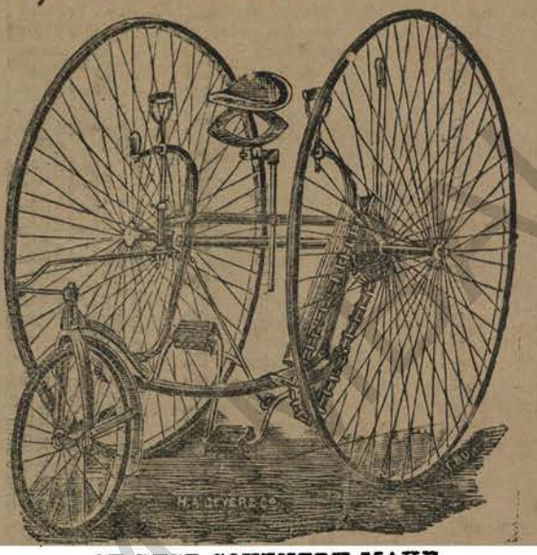

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